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# The Gospel Witness

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AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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"I am not ashamed of the gospel of Christ."—Romans 1:16.

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## The Second Three Hundred Pounds Cabled

We are happy to announce that the Treasurer of the *Protestant League* has cabled the **SECOND THREE HUNDRED POUNDS STERLING** to England, for the second Mobile Canteen for the *Protestant Truth Society*. The letters sent to members of the *Canadian Protestant League* were mailed in mid-summer, when many people would be away from home. We are most gratified with the result of our appeal, but there are still other thousands from whom we have not yet heard.

We venture now to ask our friends of *The Gospel Witness* family, whether they are members of the *Protestant League* or not, to **HELP US SPEEDILY TO MAKE UP THE THIRD THREE HUNDRED POUNDS FOR THE THIRD CANTEEN**. We shall not be satisfied with anything less than a total of one thousand pounds. Let us hear from you as soon as possible.

Send us at least \$1.00. But do not stop at that if you can make it \$2.00; nor at \$2.00 if you can make it \$5.00; nor at \$5.00 if you can make it \$10.00. From time to time we shall report the progress of the campaign.

### "Thomas Was Not With Them When Jesus Came"

That is what is said of the first meeting of the disciples in which Jesus appeared to them after His resurrection. They came together saying, "The Lord is risen, indeed, and hath appeared unto Simon." No wonder they responded to the attraction of such a report as that! But even as they talked, the risen Christ came through the shut door, and appeared to them all.

Who could describe the spiritual ecstasy of that hour? Who can even imagine the rapture of soul they must have experienced when they saw the Lord? He showed them His hands and His side. They were convinced of the reality of His resurrection, and almost certainly understood the significance of His death as they had never understood it before. Their days of mourning were ended. They were no longer orphaned. Their Lord had come back to them. Surely it must have been true on that occasion that,

"Heaven came down their souls to greet,  
And glory crowned the mercy seat."

But such heavenly exhilaration as marked the experience of the disciples in that ancient day has been repeated times without number since:

"Jesus, where'er Thy people meet,  
There they behold Thy mercy seat;  
Where'er they seek Thee, Thou art found,  
And every place is hallowed ground."

There are many who find no difficulty in understanding the scripture which says, "The Lord loveth the gates of Zion more than all the dwellings of Jacob", for they themselves love the habitation of His house, and the place where His honour dwelleth even more than they love their own homes. We wonder how people live who are strangers to the sanctuary, and who know nothing about the satisfaction of intellect, the rest of heart, and the uplift of soul, which they experience who have learned to desire to dwell in the house of the Lord, and to enquire in His temple.

How inspired and strengthened those early disciples must have been for the work of the week which followed! Having seen the Lord, they went out into a new world, with a new joy in their hearts, and a new purpose in their lives, and a new prospect before them.

We have known many of the Lord's people to testify that their experience in the Lord's house, on the Lord's day, was to them much like the meat the angel prepared for Elijah, of which occasion it is said that he "went in the strength of that meat forty days and forty nights unto Horeb the mount of God."

But to return to that first service after the resurrection. The text which we have used as a caption says, "But Thomas, called Didymus, was not with them when Jesus came." What Thomas missed by his absence! Above all, of course, he missed seeing Jesus Christ. He missed the assurance which came to the others, that Jesus Christ was actually risen from the dead. He missed all the ecstatic joy and enrapturing fellowship of that great hour. But, more than that, he carried his doubts with him for another long week. Thomas really loved the Lord, and mourned His death as much as any; but he remained a disconsolate mourner for a week longer than was necessary. He missed the inspiration, the impetus, the invigoration, of that great hour "when Jesus came".

What he missed, however, can be more easily imagined than described. But he missed no more than they miss who absent themselves from the assembly of the saints, and allow a little circumstantial inconvenience, or a slight physical disability, to rob their souls of what the Lord in the midst of His people is always waiting to give. Let us resolve even during this summertime that we will not be absent from the place of worship, of prayer and fellowship, when Jesus comes.

### The Fruits of Modernism

We have before us a church announcement of a certain Canadian city. It announces a united service in a United church, of five congregations including three United churches, one Presbyterian, and one Baptist. Surely churches have fallen on evil times when they can afford to close four churches out of five, and all congregations join in one service—and even that, in some cases, amounts to little more than a baker's dozen.

It is folly to speak of such things as evidence of increasing Christian fellowship. Nor can it be argued that such unions make for strength. Such a service constitutes a confession to the world that five congregations are at such a low ebb in the summertime that they must needs all meet together—or the remnants of them—to have a service at all.

Nor can it be maintained that such a condition is due to any counter-attraction external to the church. The plain fact of the matter is, the baker has run out of bread, and the bakeshop might as well be closed.

This is the fruit of Modernism everywhere. The late Dr. Dinsdale T. Young once said, "I most earnestly thank God that new theology empties churches." His meaning was, of course, not that he was glad to have churches empty, but that the fewer people who listened to the vaporings of new theologians the better it would be. On the other hand, where the gospel is preached in simplicity and in the power of the Spirit, people still go to church, as they have always done. It is not *great* preaching people ask for, but *good* preaching; and good preaching is always great preaching, which means the exposition of the gospel. Men's souls are hungry, and they will go where a good meal is to be had. Some modernistic preachers will have to return to the gospel, if not to save their churches and their hearers, at least to save themselves.

### The Assumption of the Virgin Mary

The Roman Catholic Church claims to be founded upon the Scripture. It quotes Scripture in support of its tremendous claims. And yet it never touches Scripture without perverting it.

The Roman Catholic doctrine of the assumption of the Virgin Mary is to the effect that shortly after Mary's death, she was raised from the dead miraculously, as was the Lord Jesus, and ascended into heaven. There is an interesting article in *The Catholic Register* of August fifteenth, entitled, "United in Heaven", subscribed by the Chief Editor, Rev. D. A. Casey, *Literary* Doctor. The first paragraph is as follows:

"The general sentiment of the Church is never deceived in the matter of religious truth. Therefore although the Assumption of Our Blessed Lady into Heaven has not, as yet, been defined as an article of faith, yet since the feast whose solemnity we observe this Sunday has been

kept in both the Eastern and Western Churches for more than a thousand years, the belief, so dear to every Catholic heart, that Our Lady rose from death to live in glory places the doctrine of the Assumption in the order of religious truth and is a sure guarantee against error."

Its first sentence is a revelation of Romanism: "The general sentiment of the Church is never deceived in the matter of religious truth." What the Roman Church calls religious truth derives its authority, never from Scripture, but from "the general sentiment of the church". It is said it has not yet been defined as an article of faith, but a thousand years of belief "that Our Lady rose from death to live in glory places the doctrine of the Assumption in the order of religious truth and is a sure guarantee against error."

Yet the New Testament does not remotely suggest that Mary was raised from the dead. It does not even record her death. But that is not necessary for Romanism. "The general sentiment of the Church" is enough.

We quote further:

"How logical, then, to believe, as the Catholic Church believes, that Mary has been favored with a singular and exceptional participation in the privilege of Christ's immortality! The holiness of Mary's virginal body seems to claim at the hands of her Divine Son that special honor and reverence implied in the Assumption. Her plentitude of grace requires as its meet recompense the plentitude of glory. And glory cannot be complete in all its perfection if body and soul are not knit together in the same life of happiness.

"But we need no proof. We believe that they are joined in glory, the Man and the Woman, the Virgin and her Seed. And if 'eye hath not seen, nor ear heard, if it hath not entered into the heart of man to conceive what God hath prepared for those who love Him,' what must not be the glory of Her in Heaven whose love for God surpassed in intensity the loves of all men and angels! If the measure of our merit upon earth shall be the measure of our happiness in Heaven, who shall presume to set bounds to the happiness of Her whose least action was meritorious, since it was directed to the greater glory of God!"

Here the writer says, "We need no proof." That is the general genius of Roman Catholicism: it needs no proof. It is a system of religious authoritarianism. The church prescribes what man must believe. They are not allowed to ask questions. They are not expected to have a reason for the hope that is in them. They "need no proof".

And then this Romanist Editor essays to quote the Scripture: "And if 'eye hath not seen, nor ear heard, if it hath not entered into the heart of man to conceive what God hath prepared for those who love him', what must not be the glory of Her in Heaven!" Perhaps it would be too much to expect a Roman Catholic to quote Scripture accurately! Where does Dr. Casey find ground for the common blunder of adding, "Hath not entered into the heart of man to conceive"? He not only makes a verbal misquotation, but he takes the text to which he alludes completely out of its context, and makes it mean something that it does not mean in the New Testament. In that text the Apostle Paul is emphasizing the fact that spiritual truth is beyond the capacity of natural men to understand; that eye and ear, representative of the senses through which objective truth is apprehended, have neither seen nor heard the things which God has prepared for those who love Him. But the text continues, "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things; yea, the deep things of God."

But it were useless to argue with one who "needs no proof". And obviously, though proof of the unscripturalness of the Papal position were piled as high as heaven, such a writer as Dr. Casey would be without the spiritual discernment that could see or recognize it.

### The Unfairness of the Voluntary System.

In the early Autumn of 1939, when we had been at war only a month or six weeks, this Editor visited Timmins, and was accosted in the hotel where we were staying by a man to whom we were known. He was a travelling salesman in a large way, a veteran of the last war, but still a young man because he had got into the army under age. Discussing the war, he said, "I am anxious to get into the army, but I am going to wait for conscription. I have a good position, and have worked up a large connection. There is a long queue of French-Canadian Roman Catholics waiting for my job, and I have made up my mind that I am not going to make way for them."

We believe that man was representative of hundreds of thousands of other men in Canada, anxious to volunteer, anxious to make their full contribution; and yet not enlisting because they know that others, equally able-bodied, are only waiting for them to get out of the way, to take their positions.

Less than a week ago we were in a certain village in Ontario which we had known years ago when it had a population of eight or nine hundred people. It has grown to twenty-four hundred. Most of the newcomers are foreigners, many of them Belgians, and the majority of them Roman Catholics. When we knew the place there was no Roman Catholic Church there, and so far as we knew, not a Roman Catholic in the village. Now there is half a block of magnificent Roman Catholic buildings, on which great sums of money have been spent. We asked a garage man how things were, and he said the population had declined from twenty-four hundred to about nineteen hundred. Most of the young men of English speech, he said, were gone; they had enlisted. But so far as he knew, not a single foreigner had enlisted. He said they were mostly Belgians, and Roman Catholics.

These two examples suggest one reason why the Roman Catholic Church is so bitterly opposed to conscription. They know that the voluntary system will take the cream of our Canadian manhood, they will vacate thousands of good positions, which will then be open for Roman Catholics to occupy. We can understand the frame of mind of our Timmins friend, but we do not justify it. Even if others do not do their duty, we should do ours. We have done everything in our power to persuade men to join the fighting forces. Immediately on the outbreak of war we suspended the operation of Toronto Baptist Seminary because practically all our students, actual and prospective, were enlisting; and because we wanted to set an example.

We have been informed that in Quebec and in the United States, theological colleges are swarming with students. What sort of ministers will such shirkers make? In Quebec they give some kind of ordination to lay brothers, and put boys of seventeen in petticoats in order that they may claim exemption from military service. For ourselves, we would not give such a candidate

for the ministry house room. We need men in the ministry, not pacifistic mollycoddles.

But that is our situation in Canada to-day. The remedy, of course, would be to enforce conscription. That would ensure an equality of service. It should be put in force immediately, and applied impartially to all parts of Canada. To show that we are not alone in our view, we reproduce an item from *The Times-Journal* of St. Thomas, Ontario, for July 30th, 1942, which is as follows:

### French-Canadians Swarm Into North

#### Take Mining Jobs Left Open By Men Enlisting

Hundreds of Canadian young and middle-aged men are leaving the mining districts of Northern Ontario to join the fighting forces, and French-Canadians who are openly critical of Canada's and Great Britain's war effort are swarming into the Ontario northland to take their good-paying mining jobs. Bruce E. Wellman, former St. Thomas man who has returned here after spending the past seven years in mining work at Matachewan, 80 miles west of Kirkland Lake, reports that the extent of French-Canadian influence has spread very rapidly over Northern Ontario since the war began. Mr. Wellman foresees Northern Ontario becoming a French-Canadian district just as French-Canadianized as Quebec, and war enlistments which have taken thousands of Northern Ontario's finest young men have turned out to be the French-Canadian's biggest help in this process. Mr. Wellman believes that English speaking workers will find it very difficult to secure a footing in the northern mining districts again after the war.

"When we first went into Matachewan," said Mr. Wellman, "there were only a few French-Canadian families in the town. Now I would say that close to 80 per cent. of the mine employees are French-Canadians and there are no other men outside of French-Canadians to hire. I don't believe there has been anyone but a French-Canadian hired at a Matachewan mine in the past six or seven months."

He said Northern Ontario's youth had responded nobly to the call for recruits, most of them enlisting early in the war, and leaving very good paying jobs to do so. Very few of them have remained to be called up for compulsory service, because most of them were voluntary enlistees before the compulsory service plan began. French-Canadian attitude towards the war has made these people very unpopular in the mining towns but now, since they represent a strong majority, many English-speaking families from which the sons have enlisted are leaving their northland homes and moving to other districts.

Mr. Wellman said that the French-Canadians believe French should be spoken generally across Canada. "Why not? It was our country before it was yours," is the argument they advance. "There are a few French-Canadians in the north who have enlisted and there is the odd family that will tell you they are ashamed to admit that they are French-Canadian," said Mr. Wellman. "But most of them have no interest in the war and are just waiting to grab up the good jobs when the English-speaking men enlist."

### The Ottawa Separate School Board

We have received several accounts appearing in the Ottawa and other papers of the action of the Separate School Board of the capital city, in declaring itself in default of their debenture and interest debt, and asking the Ontario Municipal Board to take control of their finances; but we have chosen to publish the account given in the Roman Catholic organ, *The Canadian Register* of August fifteenth, for then no one can say that the report is prejudiced against the Roman Catholic Church. We ask our readers carefully to peruse the following news item:

### Separate School Board Defaults on Debentures

#### Asking Ontario Municipal Board to Take Over Finances

OTTAWA, Aug. 1.—Being in default of their debenture and interest debt, the Ottawa Separate School Board Friday night voted to make an application to the Ontario Municipal Board, asking them to take control of their finances.

The board took this step "for the protection of Roman Catholic school supporters" and agreed that the Municipal Board should take over control and charge of all affairs of the board.

This action came after a discussion of almost 10 hours, both Wednesday evening and last night. When members failed to agree on a solution to their problem Wednesday, they agreed to adjourn and continue their discussions Friday.

This is the first time the board has been in default in its history. The entire debt amounts to approximately \$1,725,000.

In stating the position of the board, Chairman E. V. McCarthy stated members regretted the action, and said that it was not the fault of themselves, the tax-payers, who are paying "double taxes" or the school teachers. He blamed it on legislation not in keeping with the times.

"Had the law been in keeping with the times we would be receiving our just share of taxes, and it would not be necessary to take the action passed upon," he said. "You only have to take as an example the Chateau Laurier as a public utility paying all its school tax to the public schools, although the separate school supporters donate their share to its upkeep."

"Another is that of the Monument National, which belonged to the archbishop, now taken over by the Government. The taxes are paid to the public schools."

"When you consider that 62 per cent. of the population of the world cannot read or write, it sets forth the importance of education as the end of citizenship. In 1937 our board did receive redress through legislation, but this was withdrawn because it was "unworkable."

#### Quebec More Tolerant

"It would appear that the people of Quebec are more tolerant than the people of Ontario as far as the distribution of corporation and public utility taxes is concerned. But I still believe that the people of Ontario would be just as tolerant if they realized the injustice of our laws regarding our separate schools."

"If Christian people are to fulfil their civic responsibilities in a Christian spirit they must think out and proclaim Christian principles by which all social and political policies are to be judged."

"We cannot serve God in the manner which he desires us to do while denying right and justice to fellowmen. Therefore I trust the time may not be far distant when the Government of our country will realize the injustice our separate schools are receiving and have it changed."

"Viscount Halifax, speaking recently in New York on the post-war period, said, 'We shall be determined to do everything we can for full and equal opportunity to all citizens. The life we shall seek will rest upon the twin foundations of right and duty.'

"Let us hope the same may happen here in Canada."

The board accepted the resignation of three teachers.

Here a Separate School Board is in default of its debenture and interest debt, and we are told the entire debt amounts to approximately \$1,725,000.00. And that tidy little sum is to be handed over to the Ontario Municipal Board for Protestants to pay!

This is exactly what the Sirois Report, on a large scale, proposed: to hand over all the bonded indebtedness of the Catholic institutions of the Province of Quebec, to the Federal Government, to be a charge on all the tax-payers of the Dominion. The Chairman of the Separate School Board said that "it was not the fault of themselves, the tax-payers who are paying double

(Editorials continued on page 10)

# The Jarvis Street Pulpit

## ROMANISM AND PROTESTANTISM IN THE OLD AND NEW TESTAMENTS

A Sermon by the Pastor, Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, August 16th, 1942

(Stenographically Reported)

"Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed."—Romans 4:16.

### Prayer Before the Sermon

This hymn of praise, we have just sung, O Lord, is the very language of our hearts. We pine for Thee. We need God, and we believe most of us want God. Thou art to us as a river of water in a dry and thirsty place. We thirst for Thee; we hunger for the things of God. This evening, above everything else, we desire to hold converse with the Skies. We are numbered among those who would worship Thee in spirit and in truth. Thou knowest who only bow the knee, and who in heart approacheth Thee. Constrain us, Thou gracious Lover of our souls, that at this hour we may approach Thee with our hearts, sincerely, earnestly, desiring Thy favour. Help us this evening that our worship may be one that is rendered in spirit because Thy Spirit is dwelling in us, and in truth because we are of the truth. Thou hast made us to know that truth whereby men are made free.

Grant us Thy Spirit's ministry in such measure that we may be as children in the Father's presence, free, happy in the assurance of Thy love. What a great privilege is ours, that we know Thee; that as Thou didst appear unto Abraham and didst communicate Thyself to him, so hast Thou unveiled Thy glory to our wondering view in the face of Jesus Christ! This evening we think of Thee as we have seen Thee in Him, for has He not said to us, He that hath seen me, hath seen the Father. We have seen Thee in Him, and by Thy grace to us through Him. He is full of grace and truth; and we have been made to love Thee, for the love of God is shed abroad in our hearts through the Holy Ghost which is given unto us.

We are no longer in darkness. When darkness wrapped the land of Egypt about, all the children of Israel had light in their dwellings. We thank Thee for the privileges of this spiritual Goshen in which we are permitted to live. We rejoice in the knowledge of Thy salvation, in the assurance that our pardon has been paid for, and our guilt expiated. Thou has cast all our sins behind Thy back. We thank Thee for this miracle of divine forgiveness—nay, it is no miracle with Thee, for Thou art sovereign of Thyself. What Thou wiltest to do, Thou art able to do: blotting our sins from Thy book, and expunging them from the divine memory. May Thy believing people ever prize the gift of grace which is theirs! We are allowed of God to be put in truth with this gospel. We thank Thee for the sacred deposit of truth wrapped up and preserved for us in Thy Holy Book. We thank Thee that to so many of us it is a lamp unto our feet, and a light unto our path. By its immediate rays Thou dost guide us in all the details of life, and by that larger and longer light which illuminates our pathway stretching on into the future Thou hast made us to know that the path of the just is as a shining light that shineth more and more unto the perfect day.

If any are heavy laden, if our feet seem weary and the wings of prayer have been let down, we pray that Thou wilt lift us up this evening. May our feet be like hinds' feet; may we be airy-footed, as we ride upon our high places, and find our session in heavenly places in Christ as we are blessed with all spiritual blessing in Him. We are among those who have beheld the King in His beauty, and have seen the land that is very far off. Help us that we may so live that those who know us shall note that we are as those who seek a city, and confess that they are strangers and pilgrims in the earth.

It may be that to some in Thy presence this is a strange language we speak. Oh that such may be born again, that their understandings may be enlightened, their consciences quickened, their affections engaged, that so they may become true believers.

We thank Thee for the promise that the Spirit searcheth all things. May He search for us the deep things of God, that the things which are hidden from mortal ken may be revealed to us.

To Thee, the Lord of hosts, the King of kings, we lift our evening prayer, and pray that Thou wouldest in Thy mercy have compassion upon this wicked world. There are so many millions who suffer, and oh so many millions who sin! How canst Thou look with compassion upon a world so dark as is this world for which Jesus Christ died? Through Him, and through the tears He shed, Thou dost behold us. Thou art God! We hear although we cannot trace Thy footsteps. We feel often the touch of Thy hand, and hear above the Babel sounds of earth the voice of the Author and Finisher of our faith. Look upon this stricken world, the multitudes who grapple with each other in war. Show Thyself strong in behalf of those who fear Thee, and let Thine angels reinforce those who fight for righteousness. May the chariots and horses of fire that were roundabout Elisha fight for the hard-pressed members of our armed services, that victory may be on the side of those who fight for God.

Thus would we commend to Thee every individual sailor and soldier and airman, in every sphere of action, the Governments and rulers of all the United Nations. Break the power of Hitler. Put Thy hook in his jaw, and turn him back by the way by which he came. Let it be known that Thou art the God of all the earth.

Some there are who are tear-blinded, and cannot, just now, see these larger issues of life. They are shut up to their own immediate anxieties, and burdens of the day. Their heads are bowed, their hearts are all but broken with personal grief. Thou art a tender Comforter as well as a glorious King. Come, therefore, to every one of us whatever our need. Lift us up, we pray thee. Bless us this evening hour, for our good and for Thine eternal glory; through Jesus Christ our Lord, Amen.

It has repeatedly been observed that man—I use the term generically—is incurably, incorrigibly, religious. Religion is a method of approach to God, to whatever god or gods there be. It is an expression of man's instinctive belief—perhaps that is too narrow a word, I ought rather to say, an expression of man's instinctive awareness or consciousness of the soul's immortality. He knows that he belongs somehow to another life than this earth makes possible.

When I speak of religion, I do not mean Christianity. Christianity is a religion, but many religions are not Christian. Religion is a word that defines a man's religiousness, his sense of inferiority, his consciousness that he is subordinate and in subjection to a higher power or powers which controls or control his future destiny. So that apart from any divine illumination, on the purely natural plane, men are religious. They sometimes attempt to deny it. "The fool hath said in his

heart, There is no God"—but there are comparatively few who believe it even though they say it.

There are many forms of religion, so many we cannot count them. But they have the same object: they are based on the assumption of man's alienation from Deity or deities. It is a way devised, usually by man, by which he hopes to establish a right relation to the deity whom he fears he has offended. I have before said that there are, roughly speaking, only two religions: religions of human origin, ways which men have devised by which they hope to evade the sentence of banishment from the presence of Deity; and the way which God Himself has devised. Many years ago I heard a man say that the natural man is a Roman Catholic. It rather startled me at the moment, and I did not see the full import of his remark; but I have thought of it often through the years, and I feel confident that what he said was strictly true.

Roman Catholicism is a religion of the natural man, but it is not the only religion of the natural man. All religions but one are religions of the natural man. They are methods or principles by which men have presumed to hope they might climb up to heaven and invade the courts of the Most High. The story I read to you from the eleventh chapter of Genesis, germinally, is a story of all religious history insofar as religions of human origin are concerned; an attempt to build a city and a tower whose top shall reach to heaven, that man might make to himself a name. That religion failed, for God came down to inspect the building; He destroyed their tower, He confused their speech, and scattered them abroad.

That is the historical origin of Babylon. Babylon appears through sacred history on many pages, but in principle it is always the same. A certain king of Babylon walked on the terrace of his palace. He looked out over the city and said, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee." Such a kingdom, established by human effort, and for human glory, can have no permanence.

It has not only historically, but philosophically, a very direct relation to the Babylon of the Book of Revelation. When we use the word, revelation, we may use it of the book that bears that name, or as definitive of all that is included in the inspired record of God's communications to men, which we call the Bible: God's appearances, His self-disclosures—in a word, His revelation of Himself. In the final book of the Bible there is a description of that which is called "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." I do not think anyone can read the seventeenth chapter of Revelation and cognate passages in that book which refer to Babylon, without seeing in it a very clear outline, a divine sketch, a portrait of a great institution that has related itself to all the nations of the earth; and has made the kings of the earth drunk with the wine of her fornication, her spiritual adulteries and pollutions and corruptions.

All religions but one are related to the religion of Babylon. They are all based on the assumption, the postulate, that it is possible for sinful man to devise of

himself a means whereby he may become just with God. How full the world is of monuments to that human folly!

It is significant that the chapter following the eleventh is a chapter which records the calling of Abram. In the one chapter we see men presuming to say, "We will put a ladder up to the skies; we will scale the battlements of heaven; we will invade the palace of the Most High; we will get to heaven whether God wills it or not." It is the story, condensed in pregnant speech, of complete failure, a prophecy of all such failures in all the years subsequently unfolded. But in the twelfth chapter there is the story of a man who did not try to climb up, but of a God Who came down; of one who was guiltless of the presumption of trying to put himself right with God, but who opened his heart to a divine unveiling. "The Lord appeared unto Abram", as though He would say, "Abram, united they failed; I call you out from among them. I will communicate My plan and purpose to you. You shall believe Me, and your faith shall be counted for righteousness. You shall succeed where others failed."

We read in the New Testament: "The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." God came to Abram, and preached to him the gospel; Abram responded and believed God; and there, in response to divine revelation, he builded an altar and called upon the name of the Lord. Even as he journeyed, the Lord appeared to him again; and he built a second altar between Bethel and Hai. Babylon, or Babel was never the house of God. Bethel, as it means, is the house of God; there Abraham builded an altar.

The story of Abraham's faith is told throughout the Bible. In this epistle to the Romans particularly, the whole philosophy of things is given. If you would learn to think, to reason, study the epistle to the Romans. That is something upon which you may test your intellectual prowess. Let us pray this evening that the Spirit Who searcheth all things, even the deep things of God, may so reveal to us the glories of the gospel of grace that we may see, in contrast therewith, the utter folly and wickedness of all Babylonian systems which offer salvation by works.

## I.

HERE IS A PLAIN DECLARATION OF FACT. What I have said so far is intended as a background for my exposition, a foundation upon which we may stand that we may see the uniqueness of the Christian revelation, and its complete contrast to and disagreement with all human schemes of salvation.

It is here declared that *salvation is "of faith"*. Observe that that is exactly what lay at the basis of the whole history of Abraham and his people. Abraham became the father of all who believe. When God said to him, a childless man, that in his seed all the nations of the earth should be blessed, Abraham believed God. It was "of faith" that Abraham came into right relation to God. Salvation has always been of faith, but I want you to trace the steps of Abraham's faith.

*Abram's faith involved belief in the supernatural.* He believed God, that God would come into his life and accomplish the impossible; for when God said he should have a son it seemed unreasonable. It was not unreason-

able if the Source of the promise be taken into account: it was utterly unreasonable upon any carnal plane. But because God said it, Abraham believed.

I heard a great scholar once say, "There are certain things in the Bible which, if I read in any other book, I would not believe; but I believe them when I find them in the Bible." I believe the Bible to be the Word of God; and God can say and do things which no one else can say or do. Abraham believed, and "it was counted to him for righteousness."

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It is well that we keep this in mind because we cannot be saved in any other way. The people in the eleventh chapter of Genesis had a great desire to climb up to heaven; but they could make no provision for imparting to themselves a heavenly nature to fit them for the enjoyment of the presence of God, even if they could have built their tower, or reared their ladder. Their ambition was realized by Jacob who saw "a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it." Angels descending to take someone by the hand, and lead him up the golden rounds into the divine presence: "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?"

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The Roman Catholic Church teaches that everyone must keep on and on and on, always offering sacrifices one's self, that by those sacrifices he makes himself fit for heaven. That means one must supplement the infinite Sacrifice of the cross. I declare to you that the debt has been cancelled, and we have only to believe. It is "of faith", always of faith. We are to believe in the Lamb of God.

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equality with God, and challenge the divine pre-eminence. It cannot be. He sits upon a solitary throne, and He will not disgrace the throne of His glory. It must be by grace in order that God may be glorified.

*It will be instructive to view the opposite.* Look at the Roman Catholic Church. Look at it! Look at it! It is Babylon. It is a system of works. It declares that it has built a city and a tower whose top reaches to heaven, that salvation is through "Holy Mother Church". The man who is the head of it blasphemously accepts the title, not only of God's vicegerent, but "our Lord God the Pope". I anathematize it! Cursed is the man who arrogates to himself the prerogatives of Deity! God will be God, and He will not share His glory with any Pope. "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of water." So it is proclaimed in the Book, and immediately afterward, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Oh yes, Babylon will fall; and great will be the fall thereof.

But there is nothing on this earth that is so significant of human pride, arrogance, and vainglory, as the Roman Catholic Church. The prince of the church, Cardinal Villeneuve, came to Toronto in all his robes, wearing his cardinal's cap. As he walked into that mixed gathering of the Canadian Club and the Empire Club, there at the head table sat the Lieutenant-Governor of Ontario, the head of the United Church, the head of the Presbyterian Church, of the Anglican Church, and the Commissioner of the Salvation Army. The papers did not say whether there was a Baptist there, but if not, he was at the reception later. They did not invite me! One member of the Executive of the Canadian Protestant League told me that when Cardinal Villeneuve came in, decked in all his glorious robes, the whole crowd rose and everyone reverently received this blasphemous representative of the most blasphemous person on the earth, the Pope of Rome. This Presbyterian minister said, "So far as I could see I was the only man who did not rise. I kept my seat. I went to see what was doing, how they would behave. I kept my seat as a testimony: I will not rise to do honour to any prince, so-called, of the church."

Do you not see what that sort of thing leads to? This vain assumption that a man can save himself, lift himself up to equality with God? The Roman Catholic Church is the outstanding monumental example of that wicked folly, "BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."

And all who trust to their own merit belong to the same family, whether they are Baptist, or Anglican, or Presbyterian, or United Church, or whatnot. There is no salvation that way. "It is of faith, that it might be by grace." And grace humbles a man before God. He knows it is all of grace, and he can only say, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy; and for thy truth's sake."

*It had to be by faith that it might be by grace, for these were the only two principles that could work together.* It was the only link that could join the infinite God with finite man, the Lord of all worlds and a bankrupt sinner.

How? *Faith glorifies its object.* If I believe a man,

by my faith I honour him. I say, "There is a man you can trust." I have used this illustration before. You will need to exercise your imagination considerably even to see the picture. Suppose I am very rich—that does require an active imagination! I do not mean rich in the ordinary sense, not as poor as Henry Ford or Andrew Mellon, or the Rothschilds, but rich as all the rich men put together. Suppose I could sign my name and transfer countless billions of wealth? All in my name! I am the sole owner and proprietor. I would count for something if that were true! Even *The Globe and Mail* would be kind to me, and *The Toronto Star* might occasionally admit something but a critical letter. But in the meantime I shall have to do without their encomiums.

Suppose I go, with this wealth in my name, to New York? I should be a public character; the reporters would be waiting for me. What is this man of billions doing in New York? He came to employ an agent, a man to look after his affairs. "Who is the fortunate man?" "So-and-So." This man until now unknown comes to the hotel. He and I go to my room together, the door is shut and locked, with reporters waiting downstairs. After an hour of conference, I go down with this man, and the reporters ask, "Are we to understand that this man represents you?" "Absolutely; I have given him full authority." "To what extent?" "To the extent of all my possessions. I have transferred everything I own to his absolute control. He may do as he likes." "We did not see any legal gentleman go up to help you consummate this understanding?" "I have no lawyer." "You must have had a complicated instrument drawn up to authorize this man to fulfil the duties of his office?" "I did not dip a pen in ink. I know this man, and I have told him where he will find the information about my possessions, and told him to deal with everything as though it were his own, that he need not consult me or anyone else, that whatever he does, will be quite satisfactory. I gave him *carte blanche*." "How many witnesses?" "None."

Do you know what those reporters would do? They would care no longer about me. It would be my agent's photograph that would be taken; he would have first place in the papers. "Here is a man whom the richest man in the world has trusted with all he owns. What a marvellous man he must be!"

You see how faith glorifies its object? As a matter of fact I *am* a rich man. I have something worth more than billions, this immortal soul of mine; and it is handed over to the Lord Jesus Christ, to take care of for ever. "What have you", someone asks. Only His promise. "Therefore it is of faith." My faith glorifies God. It is said of Abraham that he was "strong in faith, giving glory to God."

Furthermore, *grace glorifies the giver also, not the recipient.* The man gives, and his benevolence is displayed. So grace glorifies God, and faith glorifies God too; and because there could be no salvation that would not give all glory to God, faith and grace work together: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

I recommend to you a diligent study of the philosophy of salvation. A certain lawyer, a keen-minded logician, a secularist, poorly brought up, who knew nothing of the

gospel, set himself to a diligent study of the Bible, in order that he might refute it. But before he got through, he was at the feet of Christ, saying, "God, be merciful to me a sinner." Then he wrote a book entitled, "The philosophy of the plan of salvation." Study it, and you will find it is what it is because God is what He is. It could not be otherwise.

### III.

"THAT THE PROMISE MIGHT BE SURE TO ALL THE SEED." I want a salvation that is sure, something that will last. I can not afford to experiment in this matter. If my salvation were left to me, I could not be sure. Did it depend upon human resources, from any point of view, there could be no security. However a man may want to do the will of God, he has no power. He does not know what tomorrow will bring. Therefore salvation could not be sure.

"To all the seed." Big and little, weak and strong, black and white, red and yellow: *it must be sure to all.* Therefore God says, "I will undertake the task Myself; then it will be sure." "I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it; and God doeth it, that men should fear before him." Oh that we might increase with the increase of God "to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God."

Spurgeon once said to a group of ministers, "Shall we some day have a pulpit among the spheres? Shall we have voices so strengthened as to reach attentive constellations? Shall we be the messengers of the God of grace to unfallen worlds, that will be wonder-struck when they hear the mystery of redeeming love? I think so." Perhaps that is why he was called home. I do not know which of the constellations he is preaching to today; but we shall glorify God for ever. The promise will be sure—sure—sure—forever sure to all the seed. No Mass, no penance, no extreme unction. Let us free ourselves as Protestants from all the rags of Rome, and get back to the pure, unadulterated gospel of the grace of God. Then we shall see men enquiring their way to Zion with their faces thitherward.

Is there a man here who has been attentive to all his religious duties but who is not sure? Why are you not sure? You may be sure. It is God's will that the promise should be sure to all the seed. And you may go out of this building as though treading on air, saying, Hallelujah; I am a child of God, an heir of glory, saved for ever—for God did it. May the Lord help us so to believe, and so to revel in the grace of God which bringeth salvation.

"Grace all the work shall crown  
To everlasting days,  
It lays in heaven the top-most stone,  
And well deserves the praise."

(EDITORIALS continued from page 4)

taxes, or the school teachers." He blames it on legislature in not keeping with the times.

How could the representatives of an infallible church be at fault in anything? The simple matter of fact is that the whole Separate School principle is an abominable injustice. Members of religious bodies other than Roman Catholics in Ontario, if they want their children

taught the tenets of their religion, in their own schools, are under the necessity of paying for it. But they are not exempted from their obligation to pay to the support of the public school system. Parents who belong to the United Church, or the Anglican Church, or the Presbyterian Church, or a Baptist Church, have inherently just as much right to demand that they be given a denominational school supported by public money, in order that their children may be taught all the tenets of their church five days a week, and not only in their Sunday Schools. But no one has such a special privilege. That is reserved for the Roman Catholic Church.

An arrangement was made at the time of Federation, to which the Honourable George Brown consented on the understanding that it was to be "a final settlement". But from then until now this unholy, predatory, racketeering organization has been asking for more, and more, and more. It is like the horseleach that never says, "It is enough."

We had something to do with stirring up a protest against the iniquitous measure of nineteen-thirty-seven to which the above article refers, and which proved "unworkable" because it was a means whereby Protestants were compelled to support Roman Catholic Schools as well as supporting their own. But that is just exactly what this reference to the Municipal Board will mean. If the Separate School Board cannot pay its debts, it ought to go out of business like any other bankrupt concern. There have been Protestant churches which, because of change of conditions—rural churches, and churches in difficult quarters in various cities—that have had to close their doors; they could no longer finance their enterprise. But why should they not appeal for Government aid? Or, if that is not an exact parallel, it may be certain educational institutions of a denominational character have had to close because they had not sufficient endowment to carry on. Why should not they have the privilege of appealing to the Government for support?

But it is always the same. The Roman Church—which, we repeat, is the greatest racket on earth—bleeds its people white, and then comes, cap in hand, begging for charity. It is like a man in receipt of a good income who has a wife and children, but who spends all he earns upon drink, until he has nothing left with which to keep his wife and family. Then the scoundrel hands them over to the municipality for public support.

This Chairman says:

"When you consider that sixty-two per cent. of the population of the world cannot read or write, it sets forth the importance of education as the end of citizenship."

But Mr. McCarthy fails to point out that a very large part of the world's illiteracy is chargeable to the Roman Catholic Church. In Quebec, in Southern Ireland, in South American countries, in Spain, in Portugal—in fact, in every country where the Roman Church controls education, there is a larger percentage of illiteracy than in any other country.

The Separate School system is devised to give children sufficient instruction to enable them to obey the priests: beyond that, it suits the Roman Church to keep as many as possible of her people in ignorance.

We call the attention of Ontario ratepayers to this further raid of the Roman Catholic Church upon the public treasury of Ontario.

## PROTESTANTISM IN PERIL

### What Democracy Owes to Our Faith

By WALTER ALLEN

There was a time when England's armies were deemed invincible. It is a far cry, however, to that Long Parliament which, meeting on November 3rd, 1640, laid the foundations of the civil and religious liberty for which we are fighting to-day.

The times were evil, but there was no "mood of panic and anger," for the fear of GOD was there, and after the election of the Speaker and other formal business, Sir Benjamin Rudyerd rose: "Mr. Speaker, we are here to do GOD'S business and the King's"; year after year in deliberate pursuance of that policy, on the last Wednesday of each month was held a Fast Day, on which Members went to St. Margaret's, Westminster, to pray and to hear two sermons—morning and afternoon—which dealt first and foremost with personal religion and only at the end with duties as M.P.'s.

(Such a Parliament to-day would insist that the first aim of all true education should be character; indecent radio jokes and irreverent plays would have short shrift; the sound sense of Ezra ix., 13; 2 Chron. xv., 2; Psalm lxxxii., 13-16, would hang on the walls of Government offices, universities, colleges, schools, workshops, homes.) Small wonder that serving such a Parliament was one of the greatest soldiers of all history, and an army such as has never appeared before or since on any battlefield.

And as to Democracy, we believe in democracy, and when we write about a "waning democracy," we do not think of democracy as a failure. But the present popular lip-service is one thing, and sturdy efforts to get the people to return to GOD and the integrity of former years is another.

#### Democracy's Source of Authority

Democracy is, as was stated so well by Lincoln, "government of the people, by the people, for the people." The citizens elect their own rulers and make their own laws. The source of authority is not in the government, but in those governed. Such a government grants individual freedom and initiative. It endeavours to rule over as few things as possible, and gives the individual every liberty to worship, to work, and to enjoy the blessings of life. It favours the home by protecting the marriage relation. It favours the right of workmen by granting them every liberty to labour under the most favourable conditions. It is opposed to all oppression and violence whether by the capitalists or the labour unions. Such a democracy stands for justice and equality. It takes a deep interest in the physical well-being, as well as the education or intellectual worth of its citizens. A true democracy is really the people governing themselves for their own benefit. For free and educated people, it is by far the best form of government.

To-day the democratic form of government is challenged in many lands. An entirely different order of government has been devised and is now advocated. It is gross perversion of history to call it new. It is in fact only the old mediaeval order of tyranny with a new name. Instead of "holy" (!) popes and kings ruling by divine right, it has "super"-men ordained by Nature to rule. It bears various names. It is called the totalitarian form of government. In a democratic State, the Government exists for the people. In a totalitarian State, the people exist for the Government, whose motto is: "Nothing against the State; nothing outside the State; everything for the State."

#### A Virile Protestantism Essential to Democracy

It is well to give attention to the forces which undermine democracy. There are certain definite causes of its present state that ought to be pointed out and remedied. Of these, the chief is the weakness of the Church. A true democracy is possible only in countries with a strong Protestant Christianity. It cannot exist in a Roman Catholic country. We see how it failed in France. The great cause of the complete debacle of France in June, 1940, was the insidious, undermining influence of the papacy. It was the "priests," not the generals, that caused France to lose the war. Dem-

ocracy cannot exist in an atheistic country, for atheism weakens individual character. Democracy cannot exist among a pagan people. This is evidenced by the very fact that in those parts of Europe where the totalitarian State is the strongest, the State has, as its source, a new paganism. Democracy is the fruit of Protestantism; and when Protestantism decays, there will be a moral collapse which will pull down democratic government.

It is this truth which makes the present state of democracy a supreme challenge to all who prize the highest good of men. The challenge of democracy is the challenge of freedom. Do we value the liberty we enjoy? Do we defend it with that vigilance and zeal needed to preserve it? Do we endorse those flaming words: "Give me liberty or give me death"? There is need to-day of a renewed loyalty to the truths that have made this land of ours an asylum for the oppressed of the earth. The challenge of democracy is the challenge of personal initiative and moral character. Do we live worthy of this boon—denied to many millions in other lands? The challenge of democracy is the challenge of soul deliverance, a freedom to worship our Creator as our own hearts impel us to worship. It is not enough to enjoy that freedom as a right. We must exercise it as an experience. Indeed our souls may be free and may worship, even though our bodies be bound in chains.

#### A Challenge to Protestant Preachers

Many a martyr in his cell has more soul freedom than rich church members in their fine homes.

The present challenge of democracy is really a challenge to the Church. It is a challenge to Protestant preachers everywhere. It is the challenge of the world to the Gospel. Democracy cannot exist without character. Only as we build personal integrity in a democracy will a democracy succeed. The challenge of a failing democracy is the challenge to every true child of GOD to build a strong character for Christ, to stand for honesty and self-reliance. The challenge of democracy then is a challenge to every believer in the Gospel. Democracy cannot be saved merely by civil law. It has its roots in the Protestant religion, that is, in the true Gospel, and it will prosper only when and where the Gospel is followed.

#### The Wrong Men in High Positions

The first thing will be to awake to realism and face up to the stark fact. We shall have to awake to the fact that we have in many instances the wrong men in high position in the Church. . . . Time was when the first demand that a church made of the man that was to occupy its pulpit was that he could preach, that he was a prophet of GOD. Where are the pulpit giants to-day? Think now. Do you know a church where the principal demand of the minister is that he have the ability to preach? If a man has the ability to preach he is sure betimes to say something that will rebuke and hurt. A true preacher could never be popular in the strict sense of the term. Congregations, and especially officials, have no use for the preacher who sometimes in the name of GOD must hit out. They take good care that such a man is not allowed access to the pulpit. The result is that we are raising a generation of spineless Christians who cannot face up to anything, who have no appetite for solid truth. . . . The main office of the Church is the pulpit, and from that pulpit should go forth the Word of GOD, and if the people are to get the Word of GOD we must put in our pulpits men who can preach. Men who are naturally endowed, GOD-gifted, and divinely-anointed. The great need of our churches is to put men in the pulpits who can preach.

#### Music No Substitute For Preaching

Choir-conductors are not preachers, and chorus-singing of which we have had sadly too much of late, will never save the world. Church officials have a responsibility to GOD regarding the pulpit and most of them will be answering the question one day as to the misuse they made of the pulpit by putting into it a man who would not preach. . . . The issue at stake is too vital for mincing matters. Incompetence has put the Church where it is; therefore the Church must rid itself of the incompetents. . . . the other things that the Church must do are "RETURN" and "REPENT." To return means that we acknowledge that we have strayed, and repentance must be absolute and contain

all the elements embodied in the term. Failing this the Church is doomed. The last war emptied the churches. If we do not arouse ourselves this war will close them.

#### Two Menacing Forces

There are two great menacing forces in the world to-day. One is Roman Catholicism, or a revival of sacerdotalism, and the other the denial of the New Testament, or arrogant unbelief. Our great need to-day is a revival of Christian belief, New Testament religion, evangelical preaching and spiritual thought, and a Protestant Church and ministry . . . in spite of the fires of Smithfield, of the battle of the Armada, and of the Renaissance, Romanism is as active as ever. Everywhere our Protestant religion and heritage is being assailed, not simply by frankly confessed Romanists, but by bastard Romanists within the Church. We are fighting against a determined and spurious attempt to filch from us our glorious Protestant liberties. You find it in the rotten philosophy of Hitlerism, and in the "Christianity" of Romanism. The Romanising movement is neither a scriptural nor a people's movement. It is a pseudo-human movement. The New Testament teaches the right of free access to the Throne of Grace, confession to God only, and the right of the believer to come to God without the intervention of prelate or "priest". It teaches that marriage is a creative act ordained by the Creator and not to be dictated by Romanism. The Bible teaches that all little children belong to God, and that no water sprinkled by a "priest" can save a child's soul. The pope is only an ordinary sinful man like you and me. He is no more the head of the Church than you are. That Head is Jesus Christ.

The great Scriptural doctrines are in jeopardy to-day and they must be safe-guarded from attack and from mis-statement. The world needs a strong united Protestant Church and an evangelical Church. If ever man needed the Gospel of Jesus, it is to-day.

*"Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep His testimonies, and that seek Him, with the whole heart. Thy word is a lamp unto my feet, and a light unto my path."* (Psalm 119: 1, 2, 105.)

From *The Ulster Protestant*, June, 1942.

## CONVENT CRUELITIES

### Government Inspection of Nunneries Demanded

#### Roman Aggression Must Be Stopped

By ALMA WHITE, M.A.

To expose the cruelties to which helpless girls and women are subjected in Rome's prison houses is to beard the old Papal lion in his den, but when duty demands it there should be those who are willing to make the sacrifice. Tyranny, under the cloak of religion, behind iron bars and stone walls, has too long been tolerated under the Union Jack, where martyrs' blood has been shed to safeguard our liberties.

The moment a young woman crosses the threshold of a convent she is supposed to be dead to the world and to all her relatives and friends. Is she not then, body, soul and spirit, the property of Rome, who is at liberty to take all of her material wealth, seduce, slay, imprison or even murder her without having to suffer the penalty of law? The sub-cellar graveyards of the prison-houses have no doubt received the remains of many young women who have been unwilling victims to lives of shame.

When a Carmelite nun takes the veil, according to those who have been fortunate enough to make their escape by miracle or otherwise, she is placed in a coffin, symbolising death to her parents, to the world, and to all that pertains to life and comfort. She is then compelled to live in absolute poverty and is subjected to the most extreme and rigid discipline. She is made to believe that she should forget even her family name and the love that she bore her father and mother, her brothers and sisters. Could there be a greater crime in this country of boasted liberty than to prey upon the heart of

#### A Young Woman

with fine religious sensibilities, and persuade her that it will enhance her chances for heaven to swear away her liberty and usefulness, to become an inmate of one of these Papal pens with iron bars and high stone-walled enclosures? "It is an offence against GOD and an outrage against humanity."

The Roman Catholic prisons, such as the convents, monasteries, etc., are the only places where the officers of the law are not permitted to go. Why should there be any discrimination between these and Protestant institutions? The answer is apparent. Rome has so successfully played her part in the politics of the country that her fortresses as yet are seemingly impregnable; but there has never been a structure immune to the ravages of Time. Time will raise the highest towers, and shake the foundations of ancient structures and cause them to crumble and fall; and should not Rome, with her boasted antiquity, tremble.

There is no

#### Remedy for the Convent Evil

but Government inspection; and why should Rome raise such a furor, and protest against it, if she is not guilty of all that has been said and written by those who have escaped from her clutches?

The old hierarchy, true to their camouflage, exalt marriage when it suits their purpose to do so. They claim it is a sacrament. Then why are the "priests" denied the privilege of getting married? Shall the old Mother of Harlots control the destinies of men by laying down the rules for their private lives, in the face of the New Testament and its teachings? As a natural consequence the Papal prisons have come into existence—the convent with its horrors and secrecy. If the tide of popular indignation continues to rise, the time will come when every parish "priest" will be compelled to marry or vacate.

Why are so many beautiful young girls spirited away to the convents and made to believe that they are to be the bride of Christ? The Roman clergy claim to have power to absolve from sin. There is no crime so red or black that, according to Rome's teaching of infallibility, they have not power to blot out.

#### The Convent Women

are taught to believe that the "Holy Fathers" stand in the place of Deity, and that to go against their mandates would be to bring the curses of the ages down on their heads.

This world-war has brought about many changes. Civilization can never be the same again. The great conflict is proving to be an eye-opener, and as a result, enlightenment has come to many as to the goal for which the old Papal hierarchy is striving, namely, that of world domination, with church and state united under the Papal crown, which would result in the repetition of the Inquisition.

Shall Britons slumber while the Roman weasel sucks the life's blood from their veins and robs them of liberty and all that life holds dear?

From *The Ulster Protestant*, June, 1942.

### What the Roman Catholic Church Really Claims For Itself

(We join with *The Sentinel* in giving publicity to the following statement by the United Protestant Council of London.)

In view of the greatly increased activity towards a re-establishment of Papal supremacy in the British Commonwealth, there is a growing need to remind the public of the real nature of the Italian Mission; of its distinctive doctrines, and of its subtle attempts to undermine and destroy Protestantism.

Recent movements of the Papacy, of which the campaign misnamed the "Sword of the Spirit" is one of the most prominent, have represented the Roman Church in this country as desirous of promoting a "United Christian Front", based upon common Christian principles; thus taking advantage of the spirit of toleration, which is a characteristic of the British race, in order to further the exclusive claims of the Vatican and to

persuade the people of the British lands to return to the Papal allegiance.

The exclusive claim of the Papacy to be the one and only true Church of Christ, outside of which it is stated there is no salvation, should in itself make all such attempts futile. But it is considered that a most effective means of safeguarding the Protestant public against deception by modern Roman apologists will be to furnish them with a clear statement of what the Roman Catholic Church officially teaches and still requires to be received.

Such a statement is already provided in the twelve clauses of the Creed known as the Creed of Pope Pius IV, issued in 1564 as an addition to the ancient Nicene Creed and comprising a brief authoritative record of the degrees of the Papal Council of Trent. These added clauses are as follows:

#### The Creed of Pope Pius IV.

I. I most steadfastly admit and embrace Apostolic and Ecclesiastical Traditions, and all other observances and constitutions of the same Church.

II. I also admit the Holy Scripture, according to that sense which our Holy Mother, the Church, has held and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

III. I also profess that there are truly and properly Seven Sacraments of the new law instituted by Jesus Christ, our Lord, and necessary for the salvation of mankind, though not all for every one; to wit, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, and Matrimony; and that they confer grace; and that of these, Baptism, Confirmation, and Orders, cannot be reiterated without sacrilege; and I also receive and admit the received and approved ceremonies of the Catholic Church, used in the solemn administration of all the aforesaid Sacraments.

IV. I embrace and receive all and every one of the things which have been defined and declared in the Holy Council of Trent, concerning original sin and justification.

V. I profess, likewise, that in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most Holy Sacrament of the Eucharist there are truly, really, and substantially the body and blood, together with soul and divinity of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the Catholic Church calls Transubstantiation. I also confess, that under either kind alone, Christ is received whole and entire, and a true Sacrament.

VI. I constantly hold that there is a Purgatory, and that the souls detained therein are helped by the suffrages of the faithful.

VII. Likewise, that the Saints, reigning together with Christ, are to be honoured and invoked; and that they offer prayers to God for us, and that their relics are to be held in veneration.

VIII. I most firmly assert that the images of Christ, of the Mother of God, ever Virgin, and also of other Saints, may be had and retained; and that due honour and veneration are to be given them.

IX. I also affirm that the power of Indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

X. I acknowledge the Holy, Catholic, Apostolic, Roman Church for the Mother and Mistress of all Churches; and I promise true obedience to the Bishop of Rome, successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.

XI. I likewise undoubtedly receive and profess all other things delivered, defined and declared by the Sacred Canons and General Councils, and particularly by the Holy Council of Trent; and I condemn, reject, and ana-

thematize all things contrary thereto, and all heresies which the Church condemned, rejected and anathematized.

XII. I, N. N., do at this present freely profess, and sincerely hold this true Catholic faith, without which no one can be saved; and I promise most constantly to retain and confess the same entire and inviolate, with God's assistance, to the end of my life.

In this short paper it is impossible to examine the foregoing Creed in detail, but it is most desirable that in all parts of the Empire its tenets should be carefully compared with Holy Scripture and their dangerous character explained and exposed by preachers and teachers. If this is done it will be found that its declarations:—

(a) Subvert the supreme authority of the sacred, inspired Scriptures by making these subordinate to Roman tradition and interpretation;

(b) Refute the doctrine of Justification by Faith alone and a righteous standing before God, which the sinner has through no merit, works or observances of his own, by proclaiming as necessary the observance of sacraments, real and so-called;

(c) Derogate from the perfect and all-sufficient sacrifice offered by our Lord on Calvary once for all, by claiming that the Mass is a propitiatory sacrifice for the living and the dead;

(d) Usurp the office of the Holy Spirit (Christ's Divine Vicegerent), by representing the Pope of Rome to be the Vicar of Christ;

(e) Lead the souls of men into the bondage of priestcraft, by the practice of the Confessional, more generally known as the Sacrament of Penance, and by the false doctrine of Purgatory;

(f) Supplant the risen and ascended Saviour in His office as sole Mediator between God and man, by the Papal appointment of many mediators;

(g) Encourage the sin of idolatry, by the invocation of saints and angels and the use of images and relics;

(h) Misrepresent the true Church of the redeemed which knows no ecclesiastical limitations, by setting up the Church of Rome as the one depository of salvation.

It should be remembered that since the Council of Trent the dogmas of the Immaculate Conception of the Virgin Mary (1854), and of Papal Infallibility (1870), have been added and decreed as official and binding doctrines and that, over and above the unscriptural character of its distinctive creed and dogmas, it cannot be too strongly emphasized that the Roman Church is also a world-wide political organization, and temporal State, the machinations of which are frequently subversive of civil and religious liberty.

Never again must the British race submit to the spiritual and temporal domination of a Church which stands discredited by the facts of history and condemned by its own formularies. Our duty and privilege must be to continue in the true faith of the Gospel as set forth in Holy Scripture and stand fast in the liberty wherewith Christ alone makes His people free.

#### Rome Again Puts the Calendar in Reverse

All over the world the Roman Catholic Church is on the war-path. Time-serving politicians in the absence of an aggressive Protestantism take the line of least resistance and allow Rome to have her way.

The following news item is reproduced from *The Canadian Register* of August 15, the official Romanist organ. It is just one more straw in the wind. Here is a complete reversal, as in France under Pétain. Education is once more surrendered to the control of the Mother of Ignorance and Darkness, whom they mis-name Holy Mother Church.

### Costa Rica Repents

Decree of National Congress of Republic Ends Ban on Religious Communities and Gives Full Recognition To State Catholic Schools

SAN JOSE, Costa Rica, Aug. 10—(NC)—After a 15-hour debate and by a vote of 31 to nine, the Costa Rican Congress has decreed the abolishment of laws prohibiting monastic orders and religious communities in Costa Rica and barring the clergy from any "meddling in" or "opposition to" the direction of education in schools supported by Government funds. The new decree, passed by the Congress and signed immediately by President Rafael A. Calderon Guardia and Secretary of the Interior Carlos M. Jimenez last Thursday, will go into effect "two months after Costa Rica declares the termination of the present state of war."

Law No. 33 of July 22, 1884, promulgated during the Presidency of General Prospero Fernandez, climaxed a conflict involving the expulsion of the Most Rev. Bernardo Augusto Thiel, Bishop of San Jose, and members of the Society of Jesus who at that time were conducting the College of San Luis Gonzaga at Ciudad de Cartago. This law, decreed during intense religious controversy and political agitation, and Law No. 8 of June 4, 1894, confirmed similar laws passed under the influence of so-called Liberalism in 1824, three years after the proclamation of the Independence of Central America. In addition to proscribing the Orders and Congregations, the laws excluded "the clergy in the exercise of their ministry" from having any part in the direction of education in "establishments supported with national funds" and specifically prohibited "opposition to this education because it is exclusively secular." In the event of violation of these laws, the Executive Power was authorized to withhold the customary Federal allowance for purposes of religious worship and, further, to arrest the "clerical transgressor."

The new decree follows close upon the statutes making religious education obligatory in the official schools—except when individual parents file a written objection—and the recognition by the State of bachelor degrees conferred by private colleges.

### An House of Merchandise

We have before us a weekly calendar of St. Michael's Cathedral, Toronto, for Sunday, July 26th. It advertises on the front page a holy hour for victory in the afternoon from four to five o'clock, and a victory Mass daily at 12.10 noon. We print two small items from the calendar:

There will be a Requiem High Mass in the Cathedral for the repose of the soul of Mrs. Lucille Beer at the request of O'Keefe's Brewing Co., Limited, on Monday, July 27th, at 8.30 o'clock.

The Parish Bingo on Friday evenings will continue through the summer months. The huge electric fans and the airy hall make for comfort. The crowds are continuing to grow and if you haven't attended St. Michael's Bingo with all its valuable prizes, you have missed an opportunity to spend a pleasant and profitable evening each Friday at 8.30 p.m. in the St. Michael's Hall, just opposite the Cathedral.

### Report on Radio Before Governors

Ottawa, Aug. 17—Rene Morin, chairman of the CBC Board of Governors, said to-day after a board meeting that consideration had been given to the report of a special House of Commons committee on CBC affairs but that no decision was reached.

The governors will meet again to consider the report further, on August 28.

A leading recommendation of the report was that the governors should consider if Major Gladstone Murray, CBC general manager, could be used by the corporation in another capacity than that of general manager or executive head of the corporation.

(Watch for the report of the CBC Board of Governors. Major Murray will be ousted and a French Canadian Roman Catholic will take his place. Bad enough now, the CBC will be more R.C. than ever.—Ed. G.W.)

## UNION NEWS

### Missionary Sunday, September 13th

The Special Missionary Sunday set for September 13th will give all our pastors an occasion to remind their people of the unique mission of the Union of Regular Baptist Churches. In a day and generation when modern unbelief has blighted the spiritual power of Protestantism, our group of churches firmly stands for the great doctrines of grace. Individual pastors and church members in all the major denominations hold to the old ways; but they are isolated from others of like faith, and their testimony is marred by the necessity of submitting to modernistic control and supporting modernistic institutions. Denominational loyalty is no substitute for loyalty to the revealed Word.

Our Union of Churches was founded by Baptists who put the Truth first and were willing to leave old associations of the Gospel. We contended for the faith once for all delivered to the saints though we were not contentious. Our protest was needed in the days when our group of churches was organized, but its necessity has multiplied a hundredfold in the years since then. The deadly plague that we know as Modernism is now running its course in the churches of Canada, and the Baptist label does not provide any immunity against its ravages. Only the Gospel of the Grace of God can satisfy the longing of the hungry soul and provide a lasting source of attraction that will fill churches and make them effective forces for God and for goodness.

All who earnestly desire to see a revival of evangelism, rejoiced in the formation of such a Society as ours. Those of us who have enjoyed some of the fruits of the protest that led to it have much for which to be grateful. Cut free from entangling alliances with unbelief we are free to speak the whole counsel of God and to have sweet fellowship in the Gospel with those of like mind. The united witness of our Union has demonstrated that the power and influence of old-fashioned evangelicalism are just as great to-day as they ever were and the future is ours if we continue to fight the good fight of faith. But we must then gird ourselves for new achievements. To do so we shall have to remind our entire constituency of the things for which we stand and of the necessity which called our Union into being. Let us look to the past in order that the "Hitherto" will arm us for the "Henceforth" which is greater both in its opportunities and its requirements.

It is the purpose of this Missionary Sunday on September 13th to offer just such an occasion for looking back with thanksgiving and then forward with faith. We urge all friends of our cause and especially all the pastors to make full use of the Missionary Sunday to further the work of the Lord as it is represented in the common cause of the Union to which we have put our hands.—W.S.W.

### The Power of The Word

#### The French Testament Campaign

More first hand news of the French Testament Campaign comes in the following letter red hot from the field. It is written by one of our pastors who has carried the battle to the gates and incurred the wrath of the local priests, who rage against the "wicked books" he gives out: the New Testament in French. After a par-



ticularly violent campaign against him this brother made a number of visits to compare the results of the vilifications of the priests and the distribution of the Word of God in connection with our French Testament Campaign. The following is his account:

"We had a wonderful time visiting our French friends last week. I really believe it was the best encouragement we have had yet in this work. Mr. Frey seemed to feel it was the best he has yet experienced in the places he has visited. We spent about three hours at B's— and had dinner with them. The enlightenment and growth there, in Mr. B— especially is wonderful.

"These visits were good but our most inspiring surprises were at other homes. The two young men to whom the priest advertised the New Testaments by condemning them are continuing more and more to see the truth and to enjoy it. These men are veritable preachers of the Word, and show every sign of good stewardship by the faithful use they make of every word of truth entrusted to them. We spent an afternoon with them in the sweetest of joy and fellowship around the Word of God. If the Cardinal's Bible-burning decree produces the worst possible results we shall still have cause to rejoice through all eternity because the insane wrath of this enemy of God helped us to contact these two young men.

"However, our greatest surprise awaited us in another home. It is a French-Canadian home where the false doctrines of the so-called 'Jehovah's Witnesses' had become entrenched. We spent some time refuting these heresies the last visit I made into that district with one of our other workers and left the Word to perform its work; a work which it did so amazingly thoroughly that when we went back last week we discovered that the former victims of this erroneous teaching had put their deceptive teachers to flight, and had gone out with the Word of God to refute the deceivers in other homes. God gave us such openings among these that we spent two whole evenings witnessing to and wondering at the mighty works of God. I never was more convinced of the incomparable power of the Bible in meeting all the devices of Satan. No wonder the Papacy tries to replace it by traditions and Judge Rutherford to divert people from it to his books."

### Rev. Robert Brackstone Goes to Timmins

Rev. Robert Brackstone has accepted the unanimous call of the Timmins Church to become its pastor. We extend to this church our sincerest congratulations. Mr. Brackstone is no stranger to the North and its peculiar problems for he laboured with great success in Kapuskasing where he pioneered the new cause and left a strong church with a building free of debt. The Timmins church has had only two pastors in less than twenty-five years of existence, Rev. Morley Hall and Rev. Harold Slade. Both of them were unswerving in their loyalty to the great doctrines of Grace and their evangelical preaching and strong leadership has happily combined to produce a healthy, vigorous church whose influence is felt throughout all the gold-mining camps of Northern Ontario and Quebec. We have every confidence that under the hand of God Brother Brackstone will prove a worthy successor to these stalwarts. His past experience in seeing the conversion of French-Canadian Roman Catholics at Kapuskasing will open to him the great field of French evangelization now so urgently needed in the North since French-Canadians are flooding into all the great mining centers.

To the Westboro church where Mr. Brackstone's ministry has yielded much fruit we extend our sincerest condolences. He is greatly beloved there and the church has accomplished much under his leadership. Only last Sunday it was my privilege together with the former pastor, Rev. Lorne Hisey, to preach at the re-opening services of their renovated and redecorated building. It was evident that the entire membership had worked and given with a will to make a fine new building out of an old dingy one at an amazingly low cost—almost all of which was covered by the time the work was completed. We trust that the Head of the Church will give them another pastor and that we shall see still greater fruition in the days to come.—W.

## Bible School Lesson Outline

Vol. 6 Third Quarter Lesson 35 August 30, 1942

OLIVE L. CLARK, Ph.D. (Tor.)

### THE GOOD SAMARITAN

Lesson Text: Luke 10.

Golden Text: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself"—Luke 10:27.

#### I. The Mission of the Seventy—verses 1 to 24.

Since the harvest was great and the labourers were few, Christ sent forth seventy messengers, in addition to the twelve disciples (chapter 9:1-6), to prepare the hearts of the people for His personal visit to each place. The instructions given to the seventy suggest practical hints for spreading the Gospel message in our own day.

1. The need of the people is great.
2. The Lord must send the messengers (Rom. 10:15).
3. House-to-house evangelism is effective.
4. For mutual support and for a stronger testimony two can work together to advantage.
5. Opposition is to be expected.
6. Let us go in confidence; the Lord will provide.
7. The seventy were not to salute people on the road, since the Eastern salutations are long, and time must not be wasted in idle ceremonies. They were to go as men bound on a solemn mission.
8. The message will not be without efficacy.
9. Neither message nor messenger can be slighted without dangerous consequences (verse 16). As a warning to other cities not to be inhospitable to the truth, Christ pronounced judgment against some of those whose period of probation was past; Chorazin, Bethsaida (Mk. 8:22; Lk. 9:10; John 1:44) and Capernaum (Matt. 11:20-24).

The harvest, the time of reaping, is always a time of joy (Psa. 126:5, 6; Isa. 9:3; 1 Thess. 2:19). While the messengers rejoiced that the demons were suffering defeat, Christ rejoiced that their chieftain, Satan, would be overthrown (Isa. 14:12-19; Rev. 12:8, 9). His fall would resemble the lightning in the suddenness with which its dazzling brilliance is extinguished. Even serpents and scorpions, agents which Satan might use to hurt the Lord's messengers, would be subject unto them. Yet, their chief source of joy and the ground of their hope and assurance must ever be their personal salvation. To be used of God gives no ground for boasting (1 Cor. 1:26-31; Gal. 6:14); it is by His grace that we are privileged to give the message of salvation to others.

As the seventy rejoiced, so also did their Master. These matters had been committed, not to men of earthly wisdom, but to simple fishermen; whose hearts had been touched. While the Son alone could know the Father in His perfection, God had decreed that He and His Son should be revealed to those of child-like faith (Matt. 18:3).

#### II. The Parable of the Samaritan—verses 25 to 37.

The lawyer, who wished to test the Master (Matt. 22:34-40; Mk. 12:28-34), was proud of his wisdom and attainments, and he evidently thought of salvation as an inheritance to be won by good deeds. Yet the first and the second great commandments together summarize the teaching of the law that the way of life is the way of love to God and love to man. The heart in Scripture represents the whole inner personality (Prov. 4:23); the soul the powers of feeling; the strength indicates the might or will; and the mind, the intellectual powers. If the lawyer should love the Lord with his whole heart, soul, strength and mind, and his neighbour as himself, he would surely be saved.

One would expect that an acknowledgment of this high and holy standard of life would bring about a feeling of self-condemnation; that the lawyer would have asked how such love was to be obtained. He showed no disposition to abhor himself (Job 42:6), but desired to justify himself, excusing himself for not obeying the law by discussing a technical question, defining the word "neighbour". Christ gave a par-

able which condemns all self-righteous ones who say, but do not (Matt. 23:3), and which justifies those who obey the spirit of the law, although they may be ignorant of its letter (Rom. 2:13-15, 26, 27).

The priest was utterly indifferent; he was not even sufficiently interested to find out whether the wounded man was alive or dead. The Levite was knowingly cruel, seeing the need, yet refusing to help. The Samaritans were a part-Gentile people, separated from the Jews by a great national hatred (John 4:9). The Jewish leaders would not think of showing a neighbourly spirit to the Samaritans; still less would they give them credit for a display of kindness. The Samaritan was journeying, and might have been excused on that account. The money left with the host amounted to about 30 cents according to our reckoning, a sufficient provision in those days.

The parable of the Samaritan does not teach that one can be saved by performing deeds of kindness; only the "kindness and love of God our Saviour toward men" can avail (Tit. 3:4, 5). It illustrates the Gospel, however, and teachers may use it to advantage to point out the ravages of sin, robbing man of all that is worth while, wounding him and leaving him helpless; the failure of the law, as represented by the priest, and of ceremony, as represented by the Levite, to rescue the man wounded by sin; and the compassion of Christ who came to the place where we were, stooped down, saved us, put us in His own place, heals our every wound and provides for our needs.

### III. The Contrast between the Sisters—verses 38 to 42.

Martha, Mary and Lazarus lived in the village of Bethany, which is about five miles from Jerusalem, but much farther from Galilee, the scene of the evangelistic tour recorded in these chapters (John 11:1). It may be that the incident occurred during a short visit to Jerusalem which Christ seems to have made at about this time (John 10:22). The two sisters, both beloved by Christ (John 11:5), but contrasted in character, form an interesting study.

Martha, as hostess, received Christ into her home, but did not display the same considerate regard for His wishes as did her sister. "I seek not yours, but you" (2 Cor. 12:14), depicts the attitude of Paul, and also of Paul's Master. Mary had doubtless performed her share of the household duties, then also sat at Jesus' feet to listen and to learn of Him (Matt. 11:29).

Martha was distracted, her energies dissipated by much serving, a true indication that her activity was not under the direction of her Lord. In her nervous excitement and irritability she forgot the courtesy due to Christ as Friend and Guest, and began to reproach Him for Mary's seeming lack of sympathy. Jesus loved her; He was sorry to see her burdened, and repeating her name tenderly, He showed her that her distress was unnecessary, and was displeasing to Him (Phil. 4:6; 1 Pet. 5:7).

One thing is needful. To serve Christ is not as essential as to be served by Him. Mary had chosen the "good part", the place of honour at the feast, the place which was hers at that time and which is still ascribed to her as we read the account of her humble devotion. She received Him, and also sat at His feet. Those who yield honour to Him as Guest find their position in relation to Him reversed. He becomes the Host, and honours as guest the one who has received Him (Matt. 10:32; Rev. 3:20).

### Beer Sent to Alaska Subject of Protest

Washington, Aug. 17—Delegate Anthony J. Diamond of Alaska today termed as "scandalous" the transportation to the territory of large quantities of liquor while food and other war necessities were left lying at the docks. He indicated he was hopeful steps would be taken soon to stop it.

A recent report which had come to his attention, he told a reporter, showed that requests had been made for allotment of space to carry 16 tons of freight on one vessel and space for only 1½ tons was granted, whereas the same ship carried beer and wine valued at \$60,000.

(Conditions are no better in Canada. In one camp of 600 men 58 barrels of beer are delivered weekly.—Ed. G.W.)

### BOOKS BY DR. T. T. SHIELDS

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